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material relating to each period is arranged in two parts: the first furnishes a brief introduction to the history of the period and to the material relating to it or originating in it; the second gives an outline of the material, arranged chronologically.

The preparation of a work of this kind requires time. Professor Creelman worked fifteen years or more on his task, and there is abundant evidence to show that he made a careful study of all important contributions in the field of Old Testament introduction. His references to literature are confined to works in the English language, but this is no disadvantage in a book intended for the nonexpert, especially since there are enough books on biblical subjects written in English to constitute an excellent working library. Great care is exercised by the author, so that the reader may rest content that he has before him a fair and accurate summary of the discussions and conclusions of other scholars. Moreover, the author possesses a well-balanced historic sense; and after presenting all sides of a question he usually allows the student to draw his own conclusions. There are, indeed, times when one wishes the author had expressed his own opinion a little more definitely.

The volume is scarcely suitable for use as a textbook in the ordinary sense of that term. The peculiar arrangement of the material would make it difficult for the ordinary student to follow the discussion, and the abundance of details might prove confusing. Its real value will be as a reference book, for which it is well adapted. It is a storehouse of critical, historical, and chronological material and should receive a warm welcome from all students of the Old Testament who wish to acquire an intelligent appreciation of the Old Testament from the modern point of view.

A History of the Christian Church. By Williston Walker. New York: Scribner, 1918. Pp. xiii+624. \$3.00.

In a volume of 624 pages Professor Walker compresses the entire history of the Christian church. The subject is divided into seven periods. The first period is from the beginning to the gnostic crisis; the last the transition to the modern religious situation. Each of these periods is subdivided into from eleven to twenty topics which embrace the leading emphases of the period. The dates are distributed through the narrative, so that the reader will feel the need of fixing them as he reads, for there are no convenient summaries.

The volume is closely packed, but the author's breadth of sympathy and mastery of the subject have enabled him to keep the connections of cause and effect, and so to present a well-balanced, enticing, and readable story.

The work is entirely ecclesiastical. The author evidently felt that the complexity and vastness of his material would not permit him to take into account the contemporaneous social and political movements and their relations to the development of the church.

There are four good maps, thirteen pages of bibliographical suggestions, and an excellent index.

Beginnings in India. By Eugene Stock. New York: Macmillan, 1917. Pp. iv+124. \$0.80.

The purpose of this little book is a rapid sketch of Anglican missions in India. Incidentally the missions of other communions are noticed with due appreciation. Dr. Stock begins with the founding of the East India Company in 1600 and the first mission, and traces the steps and ramifications of Anglican missions, such as the first bishop, the first educational mission, the first Indian clergy, divinity colleges, medical missions, first work among women, and ends with a chapter on "First Steps toward an Indian Church." He recognizes the difficulties of denominationalism in foreign missions. At present he thinks there is no way of overcoming them entirely, but in the meantime there should be a large spirit of brotherhood and co-operation among all communions, and thus the asperities of denominationalism will be mitigated and progress will be made toward the elimination of these asperities.

The book puts the whole story within easy reach of missionary workers.

Haggai, Zechariah and Malachi. With notes and Introduction (Cambridge Bible.) By W. E. Barnes. Cambridge: University Press, 1917. Pp. lx+118 and xv+27. 2s. 6d.

This little volume is quite worthy of the series in which it takes its place. It has the faults of the small popular commentary, but scant discussion of the Hebrew text, and too slight recognition of certain difficulties in exegesis with the various solutions advanced; indeed, in this latter regard it fails to attain even the standard of many of its sister-volumes. In addition its detailed exposition fails rather conspicuously at times to give the local background of thought necessary to a true understanding of certain passages. Yet none the less it is for its purpose a highly commendable work. The critical position adopted is one of sane moderation. Throughout the editor refuses to be stampeded by mere clever theories; in particular is this noticeable in his brief but incisive discussion of the metrical system of

Zechariah. In the introductory material the excellent little sketch of the Persian history of the period is deserving of mention as a feature of special usefulness.

The book is in two parts: Haggai and Zechariah in one, and Malachi the other. By this arrangement Malachi is assured a tolerable measure of prominence, but Haggai suffers to the advantage of Zechariah: his introduction is very scanty; the disproportion is even greater than the relatively greater bulk and significance of the material in Zechariah warrants. The contention for the early date of Zech., chaps. 9-14, that it was, indeed, written by a disciple and possibly a younger contemporary of Zechariah, is worked out with care and argued with considerable force, yet one completes the discussion with a feeling that it falls short of conviction. Typographical errors occur, as, for example, *hōrah* given as the Hebrew root of Torah (p. 15), and I. M. P. as the initials of the author on "Malachi" (p. lvii) in the *International Critical Commentary*.

Religious Education and American Democracy.

By Walter S. Athearn. Boston: Pilgrim Press, 1917. Pp. xiii+394. \$1.50.

Democracy depends on the enlightenment of the people, but it depends not less on their spirit and ideals; for the former we have our public schools and our colleges, while for the latter we have made no general social provision. Religious training, absolutely necessary in a democracy, has as yet no adequate institutional life. This need Professor Athearn surveys; he proposes to meet it by the development of community effort and by the correlation of the many agencies already in the field. The book rises out of practical and valuable service and will aid others in working out their problems in their own communities. The community council is the author's special contribution. It deserves most careful study, for it is rich in promise. But he treats here also the work of the college in teaching the Bible and in training religious teachers. Some of the fundamental weaknesses of the present situation are disclosed especially in that the church colleges have given their largest attention to preparing teachers for public-school work instead of training those leaders who would solve the problems of the local church and community.

The Essentials of Religious Education. By

Charles W. Heathcote. Boston: Sherman, French & Co., 1916. Pp. 290. \$1.50.

So long as we think of religious education simply as instruction about religion its scope will be confined to knowledge, its activities to the Sunday school, and its materials to the Scriptures. Except in the sketchy historical survey

this is the point of view of this treatment of some of the elements of religious education. It would be helpful to any church-school teacher, for it gathers up much sound advice; but it hardly justifies the breadth of its title.

The Psalms and Other Sacred Writings. ("Biblical Introduction Series"). By F. C. Eiselen. New York: Methodist Book Concern, 1918. Pp. 348. \$1.75.

This is the third of a series of four volumes, the first of which has already appeared (see *Biblical World*, L, 49). Like its predecessor this volume is well adapted to the purpose for which it was written. It is what it claims to be, "a scholarly, nontechnical introduction" to the books with which it deals. It covers the Psalter, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. It does not, like some too concise introductions, exasperate the reader by a dogmatic statement of opinion, unaccompanied by any sufficient presentation of data in support of the opinion. The grounds for a decision are as fully presented as they can be within reasonable limits and for the nontechnical reader. The spirit of the book is thoroughly historical. Its evident purpose is to let the facts speak for themselves and to accept their testimony unreservedly. It is a most encouraging sign of progress to receive such a book from the press of a denominational publishing house. Publications of this type will aid greatly in producing an intelligent church, one of the supreme needs of this needy age.

Anyone who wishes a very brief account of Palestine in the New Testament times will find *The Cradle of Christianity* by S. P. T. Prideaux (New York: E. P. Dutton, \$1.50) a very valuable aid. The book deals with important matters, such as "The Messianic Hope," "Hellenism and the Dispersion," "Apocalyptic Literature," and "Jewish Parties." The volume is of especial value in that, brief as it is, it makes constant reference to the original sources.

After forty years of faithful service *Philochristus* (New York: Macmillan, \$1.75) has been republished. It is reissued without change and is too well known to need comment.

Essays in Orthodoxy. By Oliver Chase Quick. London: Macmillan, 1916. Pp. xliii+310. \$2.00.

It is hard pulling against wind and tide, and the able author of these *Essays in Orthodoxy*—the chaplain to the Archbishop of Canterbury